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Panama school, Honolulu

INAUGURATION

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1854

OF

EDWARD G. BECKWITH,

PRESIDENT OF THE OAHU COLLEGE,

AT THE

COURT HOUSE,

HONOLULU, SEPTEMBER 25, 1854.

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MISSION PRESS,

HONOLULU:

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PROGRAMME
OF THE
COMMITTEE OF ARRANGEMENTS.

- I. *Prayer*, by REV. E. W. CLARK.
- II. *Music*.
- III. *Explanatory Statement*, by REV. R. ARMSTRONG,
Secretary of the Board of Trustees.
- IV. *Pledge of Fidelity in Office*, administered by
REV. S. C. DAMON, Vice President of the Board of
Trustees.
- V. *Response* of E. G. BECKWITH, Esq., President
Elect.
- VI. *Address to the President*, by REV. S. C. DAMON.
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- VIII. *Music*.
- IX. *Benediction*, by REV. L. SMITH.

EXPLANATORY ADDRESS,

BY

REV. R. ARMSTRONG.

I am requested, as a member of the board of Trustees of the institution whose interests have called us together, to make a few explanatory remarks in regard to it ; in order that the exercises which are to follow may be listened to with a more full understanding of the causes which have operated to bring it to its present condition.

The Punahou School had its origin in the wants of the children connected with the families of the American Mission on these islands. Those wants began to be felt and even to press heavily on the minds of parents at a very early period of their residence here. Burdened as they were with care and labor for the people, it was impossible for them to devote that attention to their own children which was necessary to fit them for the duties of life without serious detriment to the great work in which they were engaged. To send them far off, to the land of their fathers for education, at a tender age, when they were old enough to require regular instruction, was both unnatural and inexpressibly painful ; yet, for many years, it was endured, rather than see their children grow up around them uneducated, and perhaps little elevated above the natives they came to teach.

The necessity pressed more and more heavily from

year to year ; but for want of a suitable teacher and the means to establish a school, the difficulty was not relieved until after the lapse of more than twenty years from the commencement of the Mission. The Punahou school was begun in the year 1841, under the instruction of the Rev. Mr. Dole, who has continued to be its principal until the present time. It has formed a very important part of the missionary establishment, and has been the means of incalculable good. Into it have been received from the first, one hundred and twenty-two pupils, some eight or nine of whom have, or are about to enter colleges in the United States ; others are engaged in teaching, and others still are settled in business among us.

The question may arise in your minds: why change its character ? why attempt to erect it into a college ? We answer, in the opinion of its Board of Trustees, and many of the friends of education, the wants of the community demand an institution of a higher grade than any that now exists, where our youth who desire it, may acquire a liberal Christian education, and fit themselves to enter upon the study of the learned professions, or the duties of active life, and that Punahou is the place for it. The same motives that called it into existence as a primary school thirteen years ago, now demand its expansion into a school of a higher grade ; that on the same principle by which we feel it important to produce our own flour and our own sugar, we should aim to produce our own educated men.

The circumstances and relations, too, of that body for whose benefit that school was originally established, have undergone a material change, and it is natural that their institutions should change with them. They are no longer, as formerly, under the

control of a body of men far off in another land, but have become a portion of the fixed population of the country, and have a common interest with the nation, in all that affects its welfare. With the community here they must rise and advance, or sink and retrograde. It is natural, therefore, that their institutions and plans should change also; and in looking to their own educational wants, they look also to those of the nation of which they form a component part. It has been a growing conviction, therefore, in the minds of the Board of Trustees, and friends of this institution, for some years, that a commencement should be made for a college on the Islands, and that no other place affords so many advantages as Puna-hou. The location is confessedly excellent; buildings sufficient for the present are already erected; some four hundred acres of land belong to the establishment, and lie adjacent to it; and there are a number of youth among us looking forward to a liberal education.

Moved by such considerations as these, the Trustees applied to the Hawaiian Government more than a year ago, for a charter for a college, which was granted on the 23rd of May, 1853, and which I here hold in my hand.*

The Board of Missions in Boston, not only sympathize with these views, but urge them in the strongest manner. They tell us *we must have a College*; for until we have this, we have nothing permanent. And if we, here, are zealous and energetic in the work, they will not be wanting in giving us a helping hand. They even now guarantee, as a pledge of their earnestness, to pay the salaries of the President and

* See Appendix.

Professor, for the present. During the past year they have sought for a suitable person to become President of the contemplated college, but have failed, and hence the Trustees have made choice of the gentleman who is now to be inducted into office, and who will address you this evening.

The Trustees indulge the hope that these incipient measures to found a college will meet the approbation of the friends of education generally among us ; and that with the blessing of God on our efforts, however humble our beginning, an institution may arise in due time, that will be at once the emblem of our civilization, the evidence of our progress, and a blessing to future generations.

PLEDGE.

MR. EDWARD G. BECKWITH :

Sir, by an unanimous vote of the Board of Trustees of the Oahu College, you have been chosen President of that Institution. You do now publicly, and in the fear of God, assume this high and responsible trust, with the solemn pledge on your part, that to the best of your ability, you will perform the duties devolving upon you, in this capacity, agreeably to the laws and regulations of the Institution.

RESPONSE.

Sir : I thank the Board of Trustees for the confidence which they have reposed in me, and the honor which they have conferred on me in electing me to this office. I enter upon the discharge of its responsible duties, Sir, with much distrust of my ability, but with a firm resolution, by the help of God, to discharge those duties faithfully, to the best of my ability, and according to the laws of the Institution.

ADDRESS,

BY

REV. S. C. DAMON.

On behalf of the Board of Trustees, it becomes my duty to declare you as duly inaugurated and invested with this office, in token of which I hereby present you with the keys of the Institution.

Having now invested you with the insignia of your official station, at the head of the Oahu College I cannot refrain from offering a few brief remarks, naturally suggested by this occasion. It is to be presumed, Mr. President, that you have carefully considered the responsibilities, and weighed the duties of that post of trust, honor and dignity, which you now occupy. It is to be presumed that your mind, by anticipation, has already become somewhat familiarized with the trials and difficulties, which must necessarily attend the building up of an institution worthy of the name of a college; and which ere long, it is to be hoped, will favorably compare with the noble colleges and Universities of our father-land and of Europe. Those fountains of learning, literature, science and piety, were once as humble as that over which you now preside. An historical comparison with some of those time-honored and renowned seminaries, show that the Oahu College is ushered into being under the most favorable auspices. There is, allow me to

assure you, a bright as well as a dark side to the picture. There is much to inspire you and your associate with hope and encouragement. As instructors of youth, your profession is honored and respected in this community. Public sentiment will not oppose, but cheer you forward. The foreign community in these islands is not large, but it embraces talented and educated men, who can appreciate good scholarship and sound learning.

This was recently a land of darkness, but into the very midst thereof the school-master pushed his way, holding up the lamp of learning, lighted at the altar of Christianity. Darkness made visible is now passing away, while civilization, commerce and Christianity are struggling and combining their forces to gather upon Hawaiian shores the elements of true national prosperity. There are opposing influences, but it needs no prophet's ken to foresee which shall triumph. We have hitherto had our common schools among natives and foreigners. At Lahainaluna there has been established for the education of the former, a higher seminary of learning—a college, if you please to dignify it with that name. But the time has come when a higher seminary of learning is demanded among foreigners. We have had our lesser lights of learning, but now we desire a greater. The site selected for the Oahu College is, unquestionably, the most favorable of any upon the Islands. A good beginning has already been made. For many years a prosperous school has been there sustained. The graduates of the Punahou School, scattered over these Islands and studying in the colleges of the United States, by the high stand which they have taken for scholarship, reflect much credit upon their respective teachers, and the moral training of the In-

stitution. Your associate has labored there long and faithfully. His instruction commenced thirteen years ago, when the school was established. His acknowledged classical attainments, eminently qualify him for that professorship of languages, to which he has been invited in the Institution. Both of you enter upon your respective offices, enjoying the confidence of the Trustees and this community. Ere long, I trust, others will be called to share with you the responsibility of instructors in the College.

Under such auspices, and with an humble but firm reliance upon Divine assistance, I look forward with fond and pleasing anticipations. I do anticipate for the Oahu College a long and bright career of usefulness. I entertain no manner of doubt that ere long, classes of well-trained and highly educated young men will annually go forth prepared to enter successfully upon the duties of professional life, and will, by their attainments in literature and science, reflect honor upon their *Alma Mater*.

Respected Sir, allow me to pledge you and your associate the cordial sympathy and support of the Board of Trustees; I feel assured that I may also pledge you the fostering care of the Missionary Board, which now generously appropriates funds for the support of the Institution. The presence of this intelligent audience inspires me with confidence that you will have the sympathy of the foreign community. I close by expressing my earnest desire that the Oahu College may never want able instructors, studious pupils, wise trustees and generous friends.

INAUGURAL ADDRESS,

BY

THE PRESIDENT.

It would be appropriate to an occasion like this, to select some subject for discussion, aside from the ordinary questions of every day life ; and, were I speaking under the inspiration of classic scenes, it might be expected that I should confine myself to the consideration of classic themes. But no such inspiration moves us here, and if we depart a little from the ordinary routine of literary topics, no venerable halls will blush at the desecration ; no august body of titled dignitaries will frown upon our want of literary taste.

The enterprise which has called us together, is new. We are laying the foundations of what we hope may hereafter be a symmetrical structure. This, then, is no time for speculative discussions ; it is, rather, a time for determining our necessities, calculating our power, and resolving our purposes. It is a time for planning and building, not for admiring. A little plain talk about our present and prospective wants will be more to our purpose than any attempt at a learned or literary prelection. As, in the erection of the most gorgeous cathedral, there must be a time for its rough work as well as for its finish, so, in this beginning of our enterprise, we may properly, even in our discussion, begin with the hammer and the

trowel, the tools of the common workman, and wait till the stones are laid and the dome completed, before we attempt to fresco its walls and tessellate its pavements.

This is emphatically a business community ; you are business men, and have a right to demand of him who ventures to address you, a *practical* exposition of the grounds upon which this enterprise is begun. You have no time to be pleased with beautiful theories and rhetorical flourishes. Omitting all these, then, and passing by all those topics connected with the general subject of education, which under the circumstances would be peculiarly appropriate to an occasion like this, I shall proceed, at once, to the discussion of the practical question, *Is a College needed at these Islands ?*

The education of the young being the end proposed, the question before us is simply this, How can this end be best accomplished ? The employment of private tutors, in a community like this, is entirely impracticable, to say nothing of the inefficiency of such a mode of instruction. But two methods, then, have any claim upon our consideration ; either our children must be sent to foreign lands for their collegiate education, or a college must be established and sustained among us. I propose to discuss these two methods briefly, and, if it shall appear to be the wiser course to transplant our sons to a foreign clime, soon to be retransplanted to their native soil, let us burn our charter and abandon our project, before the world shall have occasion to " mock, saying, These men began to build and were not able to finish ;" but if not, let us gird ourselves for this work with a holy purpose and an unflinching energy. I say *energy* ; for if we accomplish any thing we shall need it. In

such a country and under such circumstances, a college cannot spring forth, Minerva-like, panoplied for the intellectual conflict; it must grow up with the increasing wants of a growing people; it must be prepared to outlive neglect, and contempt, and open opposition. Obscure and humble in its beginning, it must struggle up through the darkness, into the sunshine of popular favor.

Let us, then, first consider the advantages of a foreign education. These arise chiefly from the existence of well endowed institutions. There the pupil is placed under the ablest instructors, has access to extensive libraries, and all the apparatus for scientific investigation is placed within his reach. That these are *advantages* in favor of a foreign education, cannot be denied. But let us not over estimate them. Let us see exactly how much each advantage is worth, above what you *may* have here. They have able instructors. And why may not you? Is all the superior talent of England and America already cloistered in their colleges and universities?

You are, it is true, compelled to begin your enterprise under unfavorable auspices, with an ordinary, unpretending teacher at its head, who can bring to its support, neither the influence of titular honors, nor long experience, nor literary reputation. But let it once appear that there is a demand for talent here, and a field of usefulness, and you may have men to fill your presidency and professorships of whom the proudest university in the father-land need not be ashamed. Men of ability and *reputation* will not be wanting, when you have demonstrated the necessity for them. And when you have provided the living instructor—a corps of teachers of extensive acquirements and possessing the true teacher's spirit—you

have prepared the way for overcoming all other obstacles. Where the real teacher is, there libraries, and philosophical collections, and cabinets will cluster ; they belong there, and there they will fall as naturally as riches fall into the hands of diligence ; not all at once, but as necessity demands them.

But, to this end, your teacher must be peculiarly fitted for his work. He must be a man of superior ability, and varied attainments, that he may command respect as well as impart instruction ; he must have quick susceptibilities, to catch the varying shades of thought and feeling in the youthful mind ; he must have a heart in sympathy with the sympathies of youth, that he may win their love ; he must have a soul so charged with living energy, as to start every soul with which it communicates, into a new and healthy activity.

It is not every *learned* man who is fit for a professorship. A man may have all the knowledge of a philosopher, and the wisdom of a sage and the virtue of a saint, and yet be as deaf to the sympathies of youth as the plaster cast that sits above his library. There are some men whose minds seem to have been chiselled after the most perfect model of an intellectual statue. Virtue, and knowledge, and strength, are blended in their mental organisms, in the most harmonious proportions, but, for any life-giving energy, for moulding other minds into the same beautiful symmetry, they are as powerless as the unbreathing marble. They are at home among the stars, or in their laboratories, or among their moth-eaten folios ; but they are utterly ignorant of the way into the labyrinth of the youthful heart. Such men are not fit for teachers. They may read learned lectures, reason logically, and talk profoundly, and wise men may

profit from their wisdom ; but they only darken counsel in the untutored youthful mind. They have power, but it is the power of repulsion, not of attraction. They awaken no dormant energy ; kindle no enthusiasm ; implant no holy purpose. Among the young, ardent, impulsive, changeful, confiding, with feelings so delicately adjusted that the least breath of unkindness disturbs their harmony, such a teacher is like a glacier slidden down into the sunny vales of Switzerland. Think, many times, before committing your son to such instruction, lest, in after years, as the result of your indiscretion, he may have to struggle against embittered feelings, and a discouraged spirit.

He, only, is a true teacher, who can awaken in the young mind a consciousness of its own powers, and fasten there an enthusiastic determination to strive to fulfil its high responsibilities.

Provide an institution with a corps of such teachers, and, if necessity requires it, your library shelves will not long be empty, nor your philosophical collections be limited to a broken electrical battery and a squeaking orrery.

This first and greatest of all your difficulties, the want of suitable instructors, is, then, it appears to me, easily surmounted. Demonstrate your necessities, demand their services, and your institution may soon be officered with an able and efficient faculty.

But with all this accomplished, there may be, in your minds, a practical present difficulty. Though it may be true, you say, that all the apparatus of a well endowed institution, will follow in the train of efficient instructors, yet this will require time ; years must elapse before a new institution can gather around it the literary and philosophical collections and the cabinets of older institutions in other lands.

How, meanwhile, shall our sons be educated? This is, certainly, a practical difficulty; for, if our young men are to be sent abroad till an institution can be established here which shall rival those in foreign lands, we shall begin to build in vain, for these young men are the material upon which we depend for the success of our effort. Let us, then, consider for a moment, the object of a collegiate education, and see whether extensive libraries and cabinets are of such absolute importance, that we cannot even begin our enterprise until the volumes and specimens upon our shelves are reckoned by thousands.

The object of a collegiate education we believe to be chiefly, mental discipline. The course of study prescribed in all such institutions has a special reference to this end. It is not to train men for law, or medicine, or divinity, or natural science; but to train *mind* to exact thought and independent investigation; to teach the young man his power, and give him an impulse in a course of upward and endless progression. The college is not the place for professional or scientific study; it is not the place, even, for the acquisition of *knowledge*; if it were, then we should strike out of our catalogues all those severer studies, and set the pupil afloat, at once, upon the boundless ocean of facts and philosophical speculations. The professions and sciences are the studies of *life*, for which the mental discipline of the college course is only preparatory. Now, what course of study, in the beginning of one's education, will ensure the highest mental development? Not philosophical speculations; not an extensive course of reading. The young mind is not yet prepared to sift the grains of truth from the pile of chaff which the press of our day heaps up before it. *Study* is what it

needs ; *close, severe study* ; and not the study of any subjects, indiscriminately, but of those branches which the experience of centuries has demonstrated to be best adapted to strengthen the mind and develop thought. For this purpose the young student *needs* few books. His text books and a few volumes for reference are better than whole libraries besides ; nay, more ; if the presence of a library leads him to neglect these, it were better that it be placed beyond his reach. And this is not mere theory. As a matter of fact, college students have little time for general reading. He who masters thoroughly the whole college curriculum, will not be likely to complain of a want of occupation, even though he pays few visits to the college library. There is a class of students denominated *great readers*, but, generally, they are not the close and accurate scholars. Too lazy to grapple with the severer studies, they betake themselves to miscellaneous reading ; but, if you should glance at the titles of the armful of books which they carry from the college library, you would rarely discover among them the *Organon* or the *Principia*. It follows, then, that extensive libraries are not of such vital importance, to the *under-graduates* of college, as might at first be supposed.

The same is true of cabinets of Natural History. No faithful student has leisure even to examine such cabinets minutely, much less to make them his study. This is the work of a *lifetime*.

But upon this point let me not be misunderstood. Let it not be supposed that I would underrate the value of libraries and cabinets. Their worth is incalculable, and no institution can long prosper without them. But I would have their uses understood. They are invaluable for the professors, for authors,

for naturalists, for every class of literary and scientific men ; and for these they are intended. The principal advantage, and almost the only one which the young student derives from them, he derives indirectly, through the increased facilities of his instructors to prepare for their work.

Hence, the libraries of a college are no criterion of its scholarship. The number of volumes in Harvard is nearly twice that of Yale, and more than five times that of Amherst, or Williams ; but I have yet to learn that there is any superiority of scholarship in any one of these over the others.

If a nation must send its sons abroad to be educated, till it can rival its sister nations in the magnificence of its educational establishments, New England should at once bar the doors of her colleges, and insist upon a universal exodus of her students to England, France, and Germany. But it remains to be shown that her sons have not been better educated for the spheres in which they were to move, even in the poorly endowed institutions, of which the learned in the old world might almost say in derision, “ Can any good thing come out of Nazareth ? ” than they would have been in the more imposing universities of Europe.

In these remarks, let it be distinctly understood, I do not utter a syllable against libraries. I know their value, and I would that every worthy institution possessed one as large as the famous library of India, which required a thousand camels to transport it, and a hundred Brahmin's for librarians.

Nor would I say that the well furnished college has *no* advantages over a poorly endowed institution. I would even maintain that the very *presence* of libraries and cabinets, exerts an influence for good. They

inspire the student's heart with veneration for the past and with hope for the future. The true scholar never wanders through the alcoves and looks at those silent preachers, without feeling a new enthusiasm to reach some of the heights of knowledge which they reveal. I would not undervalue one of these instrumentalities.

But I have endeavored to show that these advantages are not of such a nature as that the want of them in the beginning of an enterprise, will prevent the student from obtaining a thorough and *complete* collegiate education. When he has finished this preparatory discipline, and has entered upon a course of professional study or of scientific investigation, then his business will be among libraries and cabinets.

There are two other arguments in favor of sending our children abroad to be educated. It is said to be cheaper. This point I shall consider in another part of the discussion. Again, it is urged that our children will be benefitted by traveling, and hence they should be sent to the father-land for their education. This argument, if good for this country, is good for the United States, and England, and France, and Germany. Nor is it any more applicable here than there because these islands are so small and remote, for in no one place can more phases of human society be found, than in this little archipelago in the bosom of the wide Pacific.

The honest, intelligent yeomanry of New England, never dream of sending their sons to the schools of London or Paris, because they can see more of the world there than in their own retired valleys. No ; they build up colleges among their own native mountains and wall them about with home influences, and shut out, if they can, the wicked world with its ten

thousand temptations, till the minds of their children have grown to the stature of intellectual manhood ; till they can gauge the depths of hollow-hearted hypocrisy, and look beneath the tinsel of fashionable folly, and unravel the subtleties of infidel sophistry, and scorn the sneers of genteel immorality.

As to the advantages of traveling in foreign lands, there can be but one opinion. Whether your children will enjoy them or not, will generally be only a question of pecuniary ability. Every one of your children, if possible, should see some part of the world besides Hawaii nei. The whole civilized world is astir in this age of steam, and he who would not fall in the rear must be astir with it. Nothing but the want of means, prevents more than one of us from studying nature among the Alps, and art in the cathedrals and galleries of Europe, and men the wide world over. We should rejoice to stand upon the shores of England, and see humble life in her cottage homes, and high life in her ancestral mansions and royal palaces ; to look upon her verdant fields and "scent the hawthorn in its April bloom ;" to study the past on her battle-fields and among her grey old castles ; to divine the future by the blaze of her forge fires, and the rattling of her thousand looms, and the *splendor of her crystal palaces.* We should love to breathe anew the air of religious *glens of*

children be thus cast among strangers? When will they be likely to be profited by seeing the world? Not while the mind is yet in its boyhood, knowing nothing beforehand of the scenes among which it moves, and too little disciplined to profit by their instructions.

Do you expect the lad, who can not even tell how the bow is painted "on the bended heavens," to be able to interpret the ten thousand phenomena of the world of nature into which you would send him? Shall he who has not yet studied the first principles of human government, be expected to form any just estimate of the great principles which control the movements of civil society? Can he who hardly understands the conventionalities of the home circle, be suddenly transferred to the gay world, so full of fashionable formalities, and form unprejudiced views of social life? Will he not be likely to be dazzled by the glitter of its outside show, or be repelled by its hollow heartedness? It is not strange that so many are lost in the whirlpool of popular pleasure. It is strange that any such escape. Cast out into the world at an age when they have not yet learned the deception of their own hearts nor the motives of their own actions; with little knowledge and less judgment; with youthful passions all unsubdued; what but Omnipotence can save them from the paths of the destroyer? Against such a course, we *protest*, in the name of these youth for whom we have cherished and still do cherish high hopes for the future. Send them not out to gather wisdom on the battle field of the world with no armor on. Let them not go to be the victims of their own impulses, or the dupes of designing villains. Keep them, if possible, from all such dangers till reason takes the place of impulse; till

the mind is disciplined, and the judgment matured, and the heart sanctified; then let them go forth and gather knowledge everywhere, and their minds will grow stronger and their hearts better, by their conflicts with evil.

Thus far we have considered only the advantages of educating our children abroad, and, if our reasoning is correct, these are, *comparatively*, unimportant. Let us now consider, for a few moments, the advantages of educating them here.

The first and most obvious reason why we should have a school of as high a grade as possible among us, is that *it will develop the mental resources of the country*. I would erect a college on Oahu for the same reason that I would manufacture sugar on Hawaii, or raise wheat at Makawao. Every consideration which favors the development of a nation's physical resources, applies with tenfold force to the development of mind. Mental and moral power, and not money, is the real standard of a nation's strength. These, too, are a nation's glory; they give her a name and influence, even after the fabric of her nationality has gone to decay. Nineveh and Babylon, "the glory of kingdoms," "the pride of the Chaldee's excellency," perished, and left no trace of their former magnificence, but huge piles of mouldering ruins, which the sands of the desert have covered for ages. Greece and Rome perished, but they will outlive the ruins of their material grandeur, in the eloquence of their orators and the epics of their bards.

Mind controls the agencies of the material world for the progress of human society. Intellect, quickened into action under the guidance of Christianity, has wrought out a civilization for the world. What but

educated mind builds railroads, and telegraphs, and steamships, and fills a land with happy homes?—The surest way to bring wealth into any country, is to enlighten the people. *Ignorance* cannot develop even the physical resources of a nation ; it has few incentives to effort, nor does it know how to use its advantages. It requires the appliances of science and art to purloin the hidden riches of nature. But, in any country where man can *live*, *intelligence* will find sources of wealth. If the land be sterile, it will blast money from the rocks, or fish it from the rivers.

A high degree of intelligence in any community is a sure index of worldly prosperity. But the surest way to develop the mental resources of a country is to bring the means of mental discipline into the midst of the people. Many will avail themselves of its advantages, when brought to their very doors, who would never cross oceans to seek for it. A *few* will be educated, at any sacrifice, whether you educate them here or not ; but the many will turn aside in the harvest-time of youth, unless you bring the means of a superior education directly in their way ; nay, more, urge it upon their acceptance. It is not enough that those few be educated. Upon this point I feel that I cannot speak too strongly. I say, *it is not enough that those few be educated. Every young man, and every young woman, too, should be educated to the fullest possible extent, limited only by the parent's pecuniary ability. Says the celebrated John Sergeant, "Every parent who has it in his power, is in duty bound to give his child a collegiate education, unless he can give him a better."*

"But my son is not to be a minister, nor a doctor, nor a lawyer." Well ; will you therefore leave his mind in the darkness of ignorance ? Shall he grope

his way along among the *canaille* of society, because you have doomed him to a mental blindness? Will you consign your son or daughter to the companionship of ignorance, when they might rank with the wise and the honored? Because a young man is to be a mechanic must he therefore be a hewer of timber and a dauber in mortar, when he might be an architect? Because your son is to be a tradesman, will you train him to be a petty trafficker in tape and needles, when he might be a prince among the lords of commerce?

But it is said that a liberal education unfits a man for business. If by this it is meant that your child whom *you* had selected for some handicraft, but whom *God* intended for a higher mission, has felt the kindlings of a higher nature within him, and is no longer willing to bend to the drudgery of honest but ignorant toil, while there are laurels to be won in the fields of science, or souls to be won to the dominion of Christ, it is true; he *is* unfit for the business for which *you* intended him, because he has found a capacity within him for a business infinitely above it. But if it is meant that knowledge and mental discipline unfit a man for the duties of life, I say no! no! If so, then put out the lamp of science, seal the fountains of knowledge, burn your libraries, disband your schools, put an interdict upon thought, and enthrone ignorance in the citadel of the soul. Again I say no! Knowledge does not unfit a man for the practical duties of life; not even to buy, and sell, and get again. If your children are to be mere servants, going and coming at another's bidding, puppets, moved by the strings of another's intellect, let them be ignorant; nothing could fit them better for such a service. But why should those who are

able to educate their children, covet for them such a life of intellectual servitude? There are enough to fill those ranks whom absolute necessity compels to a life of comparative ignorance.

It is a very common idea that those who are intended for the learned professions, should receive a thorough education, while those intended for the more active pursuits do not need it. But why should one rejoice in the joy of expanding faculties, and have a thousand avenues of pleasure opened up to his soul, while the other is doomed to a life of comparative mental stupidity, and forced to find enjoyment in the paths of sensual pleasure? Why this difference? Is it because the duties of the one require so much more mental power than those of the other? I am not willing to accept the statement thus. It is not a *small mind* that can plan and carry out successfully, the details of an extensive manufacturing, or a mercantile, or monetary establishment. It is not *ignorance* that can trace the intricacies of business, and calculate the probable result of great public or private enterprises. I would do honor to the lords of commerce, and agriculture, and art. They are not to be ranked among mean men. True, many of them have attained distinction without the aid of the specific mental discipline for which we contend, by the native force of their own characters. And so have many in the learned professions risen to eminence by their own unaided efforts; but thousands more have attained an equal rank, who would never have risen above the common level, but for this preparatory training. Why would it not be thus in the pursuit of active life?

But it is sometimes asked, Why should a young man study those things which he never intends to

use, and which, perhaps, he may forget, the moment he enters upon active life? For the same reason that a boy takes food, to strengthen and nourish him that he may grow to the stature of a perfect man. Some men who would be shocked at the very idea of only half feeding their children lest they should grow up with bodies dwarfed or diseased, will starve their minds by withholding from them that knowledge upon which alone their minds can grow. The mind can no more become strong and vigorous without being properly fed, than the body. The man may forget that knowledge which has given him mental vigor, just as he may forget upon what meats he fed; but he will ever be conscious of the power which he derived from it. A man's mental power, other things being equal, will be in the direct ratio of his mental training. The more practical the studies from which he derives the discipline, the better, if the discipline is as good; but the *training* he must have from some source, or toddle through life, an intellectual dwarf.

If these things are so, those parents pursue a policy fatal to the highest welfare of their children, who take them early from the means of instruction, and put them in the shop, or behind the counter, unless necessity compels them to such a course. By so doing they doom them to a life of mental imbecility, and to an unenviable mediocrity in their profession. They never will, they never *can* rise above it, unless gifted with that transcendent genius which makes a man superior to circumstances.

There is another question which is sometimes asked. Parents have sometimes said to me, "Do you think it will *pay* to educate my son? Isn't he rather dull and unpromising?" *Pay?* Will it *pay*

to train your son to be a *man*? Will it *pay* to fit him to enjoy life's pleasures and endure life's trials? What do such parents mean? Because the eyes of their child's mental vision are feeble, will they close them utterly with the weight of ignorance? Because his mind is weak will they consign it to a hopeless imbecility? Does a parent ever so deal with his child's physical nature? Because one son is strong and another weak, does he feed and clothe and discipline the strong with all a parent's wisdom and gentleness, and leave the feeble one to pine away in his weakness, or to struggle along under the double weight of disease and neglect? Does he not rather feel himself under *greater* obligation to care for the weakly one; sparing no expense to overcome his infirmities and give him a strong and vigorous body. Why then should he neglect to educate the mind because it is dull or feeble. Is a child's physical nature so far superior to his mental, that the weakness of the one calls for increased diligence in its development, while the weakness of the other is only an occasion for leaving it to grow up in neglect, to struggle as best it can, unaided, against its infirmities?

But suppose it were shown that law and divinity require more mental culture than science and art; it does not therefore follow that the highest possible discipline compatible with necessary duty, should not be given to each. Each profession, and each department of business requires a *specific* preparation; but besides all these, and above all these, is that preparation which fits man for *life*; for companionship with man. Each man has duties to perform as a member of society; as a parent, a brother, a friend; to sympathize with suffering;

to relieve distress ; to aid in carrying out these grand schemes of benevolence whose field is the world ; to do battle in the cause of human freedom. These are the duties of life. From these none have a right to excuse themselves. They are higher duties than professions and trades. What else is a man's business for but to enable him better to discharge these higher duties ? Is it to heap up wealth, to gratify an insatiable thirst for gold ? No ; leave that to the miser, wrapped in the rags of his consuming avarice. Men do not live that they may follow their profession ; they follow their professions that they may the better *live*.

When a man makes his trade the end of his labors, instead of a means to a higher end, he stoops from the high dignity of his manhood ; he degrades the faculties with which his Maker has endowed him.

Above manual labor, then, above trades, above professions, is this broad field of mutual relations and mutual obligations, involving the highest interests of society, and requiring the noblest powers of mind and heart. It is to stand upon this high common ground that I would have all educated. The merchant and the artizan are under the same obligations to fit themselves for the discharge of the duties in these the highest of all relations in life, as the lawyer and the divine. To meet these obligations requires knowledge, and mental power, and a refined taste ; a cultivated intellect and a cultivated heart ; it needs an education which reaches farther than the treadmill of one's profession.

But there is another reason why I would urge every one who has it in his power to give his children a liberal education. Each of those children has a mind capable of unlimited expansion upward towards

the true, the beautiful, the good. But the tendency is downward, towards sensuality, and the forces of evil are ceaselessly active to draw it still lower. The mind itself too, is ceaselessly active, and, if it has no higher incentive, it will expend its energies upon what is low and degrading. The young man who has not learned to find pleasure in cultivating the higher faculties of his mind, will yield to his lower propensities.

Every young man has leisure from the cares of business ; times when he seeks companionship as a relief from toil. Then, if he is not prepared by previous education for the society of the wise and good, he will be driven, of necessity, to the company of the low and vicious. Every young person finds some time for reading, in this age of books. Now, if the mind has not been trained by severe discipline, to a love for the noble truths of the higher departments of literature and science, it will gorge itself with the filthy trash of what is popularly termed *light literature*. Good men lament this deluge of vile stuff that is sweeping over the civilized world, and they gravely advise the young man to let it alone. But the young man, and young *woman* too, *will* read ; and they will read just that for which their minds are fitted. You might as well advise them to spend an hour after dinner over Greek or Sanscrit, as to ask them to lay aside their novel for a work of literary or scientific merit, when they have had no education which gave them a relish for such pursuits. Would you keep your children from the companionship of the low and vile ? Then fit them for a higher companionship. Would you keep them from inhaling the infection of a diseased literature ? Then forestall their minds with something better.

Unseal for them the fountain of knowledge ; let them drink its inspiring waters, and they will rarely thirst for the slimy pool of pollution. Open to them the temple of learning ; let them tread its courts and inscribe their names upon its tablets, and they will rarely turn away to the haunts of vice and degradation.

But there is a higher reason than these why your children should be educated. God requires it. He requires that men should love him with all the heart, and with all the soul, and with all the *mind*; not with a mind that is suffered to run to waste, untaught, undeveloped ; but with a mind trained and fitted for his service. By so much, then, as an educated man can be more efficient in his Master's service, by so much are you under imperative obligations to give your children the best education possible.

The nature of the mind itself requires it. It was made to know and to take delight in knowing ; to form noble conceptions of God and his works ; to drink in joy from every source of knowledge ; to rise above passion, and impulse, and sensuality ; to make some progress towards that perfection which is its birthright.

Give your children such an education then, urge it upon their acceptance ; they will bless you for it in after years. It will be a richer and more enduring inheritance than lands, or houses, or gold. Let us bring the means of such an education into our very midst, "that our sons may be as plants grown up in their youth ; that our daughters may be as corner stones, polished after the similitude of a palace."

I have dwelt long upon the importance of *developing the mental resources of the country*, because I deem it of the first importance in this discussion. I now

proceed to argue that a college is needed here because, *for the highest good of a country, its mental resources must be developed within itself, and, as far as possible, by its own agencies.*

The literary institutions of a country have a greater influence in determining the character of a people than any other agency, except, perhaps, its religion. To sustain such an institution calls into exercise the best energies of the people. The planter, and the merchant, as well as the man of letters, all feel a personal interest in it, such as they would never feel for a similar institution over the waters; and they think about it, and labor for it. Thus their own energies are quickened, and new zeal is awakened in the cause of education. Then there will go out from the institution itself an influence to purify and to bless. If it is what it should be, it will give character to the literary taste of the community; it will elevate the standard of intellectual attainment; it will wake up the minds of the people; and this thought, quickened into action, will give a steady impulse to every enterprise.

No community can long maintain a high standard of intellectual culture and refinement, while it neglects the means which alone can keep that standard elevated. Having no fountain of intellectual life within itself, the intellect that is there soon becomes stagnant. It is not enough that a few fresh drops from another land should be scattered into that pool of stagnant thought, for the pool will be stagnant still. No; there must be a pure, fresh, overflowing fountain, bubbling up in the very midst of the waters, sending its thousand little life-giving streams all over the land. It is not enough for a country that there are great minds *in* it; they must have been produced

and educated there. The development of great minds requires the operation of innumerable agencies, without the existence of which, the *presence* of such minds is of comparatively little value. The Mississippi is a prince among the rivers ; but what would it be worth to that luxuriant valley through which it flows if it were not formed there ? If those countless smaller streams which pour each a tribute into its bosom, thus swelling it to such grand proportions, were all dried up, turning the fertile valleys into barren wastes, and the smiling prairies into deserts, what would it avail if the river could still flow on ? Where would be the cities which are now springing up along its shores ? Where the commerce which now borders its waters ?

Again, in a *pecuniary point of view*, the establishment of a college here would be profitable. The reputation of a community abroad will depend upon its character at home, and the *reputation* of a country like this has much to do with its prosperity. For some time to come, foreign capital must be attracted hither to develop the resources of the country. Now, business men, in choosing a home for their families, are not always guided solely by pecuniary motives. Other things being equal, they prefer a home among a refined and intelligent people, where the facilities for education are provided on a liberal scale. Everything, then, which elevates the standard of intelligence among us, will do much towards attracting hither a virtuous and intelligent community, and by so much will enhance the value of each man's property. Permanent institutions give permanency to society upon which the value of property depends. When, then, it is said to be cheaper to educate our children abroad than at home, I

answer, even if it could be shown, which is doubtful—that the present expense is a few dollars less, it is not cheaper in the end; for, while you send your children abroad, you hinder the establishment of such institutions as give tone to society and permanency to the value of property.

Again, an educational establishment of a high order is peculiarly needed here *to give tone to society*. The elements of which society here is composed are very various. England, and America, and France, and Germany, and China, and almost all the civilized nations have their representatives in this community. Each brings his national peculiarities. These do not readily coalesce. Hence that want of unity and harmony of feeling and action which so characterizes society, and which is so fatal to the best interests of social life. Why, then, should not society here take its tone from its own institutions? Why should it not have its own nationality, springing from the education of its children within its own borders? Nothing less than this can harmonize the conflicting elements of which society here is composed.

Many other considerations urge themselves upon our attention, but the limits of our address will not admit of their discussion. There is one point, however, which though we have hinted at it before, from its importance, demands a separate consideration. I would have a college here *that our sons may be educated, as far as possible, under a home influence and a parental guidance*. Upon this point, I am aware that I shall not have the sympathies of all who hear me. It is the fashion of the age to break away early from the restraints of home. The young man of fifteen years who has not the *independence* to disobey his mother, is laughed at for his effeminacy. In some circles it is

not *manly* to hear the instruction of a father, and *obey* the *law* of a mother. I know how the young man feels. He is impatient of restraint. He longs to be free ; to think for himself ; to act for himself ; to spend money for himself. He feels secure in his own strength. He listens respectfully to your parting counsel, but his inward thought is, " Just as though I could't take care of myself ! " And I know there are those who talk confidently of the fearlessness of the young and manly heart. Set him afloat, they say. Let him pilot his own boat through the channels of life ; let him battle alone with the tempests of passion, and struggle alone in the maelstroms of temptation ; let the storms of adversity beat upon him, till he has learned how to suffer and be strong.

But I will venture to suggest, in opposition to such sentiments, that it is better that your children be educated, as far as possible, under a home influence. Do not understand me to argue that they should be cloistered in your nurseries, for fear of their coming in contact with the wicked world ; we only ask that they may not be sent out into the world of strangers, away from your influence and guidance, where they can have no counsellor in the time of danger ; no near friend in the time of trouble.

I know the young man must go forth at some time ; and the question is sometimes asked, " When will he be prepared to leave home, if not when he is fitted for college ? " At exactly what age no fixed rule can determine. Maturity comes earlier to some than to others. But there is a period in the life of almost every young man when, more than at any other time, he needs such restraint and guidance as none but a parent can give. In those few years

between boyhood and manhood, the seal is generally set upon his character. As a general rule, this period includes the few years of college life. There are some whose minds are developed and whose character is determined sooner; but generally this is the most critical portion of a young man's life. Then, above all other times, he needs to be within your reach; then he needs a father's wise counsel and a mother's gentle admonition. I know the young man does not think so. He feels confident in his own strength, and there is his danger. If he felt his weakness you could trust him better.

Send such a young man into a land of strangers, never, for years, to feel the refining influences of home, of a father's counsel, a mother's love, a sister's caresses, and you stake his future hopes on a fearful risk. He may be ambitious to excel, and your heart may swell with parental pride as you hear of the laurels he has won; but how will your pride be turned to grief when you see that the brow which wears the laurels is stamped with disease! He may have a noble, generous, unsuspecting heart. How soon covert temptation will poison the fountains of generous impulses in such a heart! He may have strong passions. How soon will he be hurried away into the paths of sin! He goes forth strong in the consciousness of rectitude, but only to return in shame. Oh! how bitter the mother's tears over her wayward son! and the father's grief—how much too deep for utterance! Your son may have a heart full of gentleness,—of delicately strong chords of affection. Will you throw him into the rough world to struggle alone against its heartlessness, till every tender tie is sundered; every kindly feeling and holy affection smothered?

I know there are those who would harden the heart against these delicate affections ; but why will you tear away the only link that binds the soul to heaven ? Why make the heart all gross, and selfish, and earthly ? Why stop the ear to the only harmony that breathes among the discords of life ?

I know the young man *may* meet all these dangers, and yet escape ; but I know, too, that they *may* produce effects upon his character, which, even if not fatal now “ will come back in the after years, strong, and steady, and terrible.”

Let him be educated, then, if possible, under parental guidance. Let him not be shut out, altogether from the refining influences of his early home, till the seal of manhood is upon him.

These are a few of the more obvious reasons why it seems to me expedient to establish a college upon these islands. Intimately connected with this subject is another, *The kind of a college needed here*. Upon this I had intended to offer a few suggestions, this evening, but my remarks have already exceeded the limits assigned them, and I forbear.

If the thoughts suggested are founded upon truth, let us make them the basis of *action*. If our necessities are such as would appear from these considerations, let us engage in this enterprise with zeal, trusting in Him who alone can guide us. Let us open in our very midst a fountain of intellectual life, and bring our children to drink of its healing waters. Let us build a temple where learning may be enshrined ; on whose altar art, and literature, and religion may lay their holiest offerings.

APPENDIX.

Extracts from the Minutes of the Board of Trustees, in Relation to the Election of President Beckwith.

At a meeting of the Trustees, on the 13th August, after the reading of Dr. Anderson's letter of June 13th, 1854, urging the importance of a college at Punahou, but stating that a suitable person had not yet been found by the Am. Board to become its President, it was unanimously,

Resolved, "That the Trustees of the Oahu College, do hereby extend to Edward G. Beckwith, Esq., a cordial invitation to become President of that institution."

It was also voted, that Messrs. Clark, Smith and Damon, be a committee to wait on Mr. Beckwith and communicate to him the above resolution.

At an adjourned meeting on the 21st of August, the committee above named, reported that they had performed their duty, and submitted the following letter, as Mr. Beckwith's reply:

Honolulu, Aug. 21st, 1854.

GENTLEMEN:—The resolution of the Trustees of the Oahu College presented to me by you, at a conference held on Saturday, the 19th inst., extending to me "a cordial invitation to become the President of that institution," has received a careful and prayerful consideration. I hereby signify my acceptance of the same, and my willingness to labor in that capacity so long as the cause of education and religion may be thereby promoted, and until the wants of the institution shall require an abler man at its head; provided only that inasmuch as the laws and regulations of the institution have not yet been

made, this acceptance is not to be considered as final, until the following conditions are satisfactorily settled :

1. That the duties and obligations of the President be specified.
2. That the terms of admission to the institution be fixed, and the course of study be prescribed.
3. That specific regulations be made for the government of the institution.
4. That the salary of the President be determined.
5. That the Trustees pledge themselves to ask me to resign whenever, in their opinion, the interests of the institution would thereby be promoted.
6. That it be distinctly understood by the Trustees, that the circumstances under which the enterprise is entered upon, compel me to regard my efforts for the present, only as a trial ; and if it shall appear that there are elements in the institution, which are a hindrance to its success, that I reserve to myself the privilege of resigning, after due notice.

Your humble servant,

E. G. BECKWITH.

TO MESSRS. CLARK, SMITH AND DAMON,

Committee of Trustees of Oahu College.

It was voted, That the conditions specified in Mr. Beckwith's letter be complied with ; and that he be requested to commence his labors in the institution as soon as convenient.

It was also voted, "That a committee be appointed to draw up a set of rules and regulations for the college, to be submitted to an adjourned meeting of the Trustees."

At an adjourned meeting on the 20th August, the committee above named reported a set of "laws and by-laws" which were considered, amended and adopted, and ordered to be printed for private use.

A committee was also appointed to prepare a Prospectus of the institution for publication.

The President elect was requested to deliver an inaugural address in the court house in Honolulu, and a committee was

appointed to arrange the necessary formalities for his induction to office at the same time.

At a meeting of the Trustees, September 28th, it was voted, "That the inaugural address of President Beckwith, together with the other addresses delivered in connexion therewith, be published in pamphlet form; also the charter of the college, and the proceedings of the Trustees in relation to the late new arrangements.

CHARTER OF OAHU COLLEGE.

Whereas, E. W. CLARK, S. N. CASTLE, A. THURSTON and others, associated under the name of "THE PUNAHOU SCHOOL," on the island of Oahu, have petitioned that said school may be converted into a College, with the customary chartered powers and privileges, for the training of youth in the various branches of a Christian education, teaching them sound and useful knowledge :

Therefore be it known to all whom it may concern :

1. That in accordance with powers vested in me by Section 2nd, of the General Provisions of the first part of the "Act to Organize the Executive Departments," I have constituted, and do hereby constitute, E. W. CLARK, S. N. CASTLE, A. THURSTON, S. C. DAMON, L. LYONS, D. BALDWIN, H. R. HITCHCOCK, W. P. ALEXANDER, D. B. LYMAN, L. SMITH, R. ARMSTRONG and G. B. ROWELL, now residents of these Islands, a corporate body by the name of "*The Trustees of the Punahou School and Oahu College*," and by that name they may sue and be sued, plead and be impleaded, appear, prosecute and defend to final judgment and execution; and, in their corporate capacity, they may take, receive, have and hold, lands, tenements, hereditaments, or personal estate, by gift, grant, or otherwise, for the benefit of said Institution, not exceeding the yearly value or income of thirty thousand dollars, and they may also exchange or convey property; only provided, that all the property aforesaid, with all its pro-

ceeds, be faithfully appropriated by the Trustees, to the purpose and object of the Institution, as set forth in the Preamble to this instrument, and not otherwise.

2. Be it hereby further known, that two of the members of this Corporation, successively, shall go out of office every year; eligible, however, to re-appointment, taking their names in the order in which they are recorded in this Charter, and reckoning from the date of the first meeting of the Corporation; and that the Corporation hereby constituted, shall have a perpetual succession of members, to be elected by said Corporation, from time to time, as vacancies may occur, with power to elect a Vice President, Secretary and Treasurer of said Corporation, and any other officers they may deem necessary, and to declare the tenure of their respective offices; to remove any Trustee from the Corporation, whom they may find incapable of discharging the duties of his office, or habitually negligent of the same; to elect a President, Professors, and all other officers of instruction and government in said College, and to declare the tenure of their respective offices; to determine their respective duties, salaries, emoluments and responsibilities, and to remove them from office at any time, for good and sufficient cause; to fix the times and places of meeting of said Corporation, and the manner of notifying the same; to make and ordain such Bye-Laws, as they may deem expedient, for the government and well-being of said College and of said Corporation, not repugnant to the laws of this Kingdom; to provide and maintain all needful and suitable College buildings; to determine the course of instruction in said College, superintend the discipline and government thereof, and confer the usual collegiate honors and degrees; and to have a common seal, and all other powers and attributes usually belonging to such institutions. And the President of said College, for the time being, shall, by virtue of his office, be a member of said Corporation and President of the same.

3. Be it hereby further known, that the number of said Trustees shall never be less than nine, nor more than thirteen, including the President of the College; a majority of whom, for the time being, shall constitute a quorum for the transaction of any business. And whenever a vacancy shall

occur in said Corporation, it shall be the duty of the Trustees to fill the same with all reasonable and convenient dispatch. And every new election shall be immediately made known to the Prudential Committee of the American Board of Commissioners for Foreign Missions, and be subject to their approval or rejection, and this power of revision shall be continued to the American Board, for twenty years from the date of this Charter.

4. Be it hereby further known, that the Treasurer of said Corporation, shall give bond to the same, with responsible and approved sureties in a sufficient sum, conditioned for the responsible and faithful discharge of his office, and he shall, annually, or oftener, if required, render a full and correct account of his doings therein; and he may be required to give new bonds whenever the Corporation shall deem it expedient, and, at the expiration of his office, shall deliver over to his successor, or such other person as the Corporation shall appoint, all the books and papers belonging to his office, and all other property of the Corporation in his hands, or under his control.

5. Be it hereby further known, that the three Trustees first named, or any two of them, may call the first meeting of the Corporation, by personal notice in writing to each member, at least seven days beforehand, stating the time and place of said meeting; at which the Trustees may agree upon, and establish the mode of calling future meetings, and may transact any other business deemed necessary to the complete organization of said Corporation and the future government of the same.

6. Be it hereby further known, that, as the object of the Institution is "the training of youth in the various branches of a Christian education" and, as it is reasonable that the Christian education should be in conformity to the general views of the founders and patrons of the Institution, no course of instruction shall be deemed lawful in said Institution, which is not accordant with the principles of Protestant Evangelical Christianity, as held by that body of Protestant Christians, in the United States of America, which originated the Christian Mission to these Islands, and to whose labors

